A U M

When his radiance has become quiescent, he goes to rebirth through the powers dwelling in mind. *Prashna Upanishad*

THEOSOPHY

Vol. XLIV April, 1956 No. 6

THE QUESTION OF LOYALTY

FOR the Theosophist, all morality is ultimately subjective, and this has a twofold effect, since subjective morality is at the same time both liberating and demanding. It liberates from the requirements of conventions or mechanical definitions of righteousness, but it leaves no "neutral" areas where a man may do as he pleases, without needing to examine his conscience.

As with all the other virtues, the quality of loyalty assumes large dimensions in the context of Theosophical principles. Brave beginnings in Theosophic ventures have been brought to relative ruin by failure in embodiment. And, curiously enough, virtually every important instance of disloyalty in the Theosophical Movement has been glamorized with the cosmetic of self-righteousness by the offender. *He* was not being disloyal; rather, he had discovered another kind of loyalty which he could not in conscience betray. Hence he broke with the cause, or with some of its representatives before the world. Disloyal acts were always performed out of a "sense of duty," or in behalf of "true morality," or for some other noble reason. Col. Olcott, for instance, often justified his belittling of H.P.B. in the name of loyalty to the Society and its welfare.

This unhappy record is perhaps but natural. In a movement in which righteousness holds so high a place, whatever is done must be done in the name of righteousness, so that as the weaknesses of human nature emerge, they perforce dress themselves in the garb of the virtues, and thus lead to endless bewilderments.

But even these confusions may also be seen to be natural. We need to recall, when such bewilderments come, that Theosophy is a course of

self-instruction in subjective morality. Ultimately, all righteousness is inward, and how could students finally gain the capacity to judge for themselves, without prejudice and without delusion, if they were not tested by the conflict of "moralities," or "loyalties"?

Mr. Judge, on his death bed, laid down a principle to cleave to: "There should be calmness. Hold fast. Go slow." Here was a claim to loyal devotion, yet how little attention was paid to it! Instead, within a year or two, a new "leader" had been established, one whose appointment was marked by "occult" testimony, if not by signs and wonders, and the energies of the Movement in America were then hurried off in the hustle and bustle of a "crusade."

Where are those capable of loyalty, without deviation, to high principles alone, who can find all the inspiration they need in an abstract idea? Such are those who have the power of the initiatory. They are able to *start* a movement, to come to a country or a city and to give general principles concrete embodiment and act as examples to others who are attracted by the ideas. But for those less at home on the plane of abstract ideas, there come the endless relativities of human nature and human relations. So it is that, despite the great principles, devotedly and honestly repeated, and despite much search of the understanding, confusions in respect to loyalty inevitably arise.

In such matters, fortunately, there are numerous instances of acts of loyalty by the teachers, to which we may refer. One of such was H.P.B.'s loyalty to Olcott, in the face of his petty behavior toward her and his frequent disregard of the fact that all that he knew was due to her. Her never-failing generosity to this colleague of hers, through all his weaknesses; the way she "held up his hands" before the public; even her consideration for his feelings—although, on occasion, she spoke with complete frankness to him—these are all instructions in loyalty.

Then, a few years later, came Judge's loyalty to Olcott, his friendliness to him, and his support of Olcott in the days of the latter's extreme embarrassment. There was never a breath of personal condemnation in anything H.P.B. or Judge ever said or wrote, although, when the occasion demanded, both were obliged to take decisive steps in behalf of the work. But those steps were always a part of karmic responsibility of the tasks they had assumed, and belonged to the work in which Karma had placed them.

H.P.B. seems to have been very careful about such matters. When the Society in India in effect cast her off, through Olcott's fears and the

timidity and vacillations of the Indian members, H.P.B. left India, never to return. She did not struggle with Olcott for "control" of the organization of which he was the titular head. She simply told him what she thought and left the outcome to Karma. At one point, she went so far as to say that she would shake the dust of the Society off her feet if it would no longer further the high purposes she had vowed to serve.

Years later, Judge behaved similarly toward both Col. Olcott and Annie Besant after their strenuous attempt to have him "purged" from office in the Society. Judge did not try to "purge" them, in return, although "purging" might easily seem to have been called for, in view of the issues and the moral aspects of the situation. But neither H.P.B. nor Judge would apply the methods of the political caucus and the pressure group within the Society. Their "occultism," at any rate, included no such sly maneuverings. When the time came, the American Society simply declared its independence, making the best of a bad situation, and expressing full friendliness for the other sections of the Society, which now formed a separate organization. Again, when cooperation with Mrs. Besant in esoteric matters was no longer possible, for good and sufficient reason, Judge took the step he was compelled to take, and had the authority to take, by reason of responsibilities entrusted to him by H.P.B., and went on with the work that lay before him, without any recrimination or tiresome controversy. Against the personal attacks on himself, he offered only the bare minimum of necessary defense, saving his energy for the positive tasks of the Movement.

The career of Robert Crosbie shows parallels to the example of his predecessors. After he had formed a mature judgment of the futility of remaining an active member of the Point Loma Society under the guidance of Katherine Tingley, he simply left, quietly and permanently, and went to work elsewhere in ways that seemed right to him. Eventually, with the help of others, he formed a group of students known as the United Lodge of Theosophists, formulating a Declaration of Principles which would afford the widest possible hospitality to devotees of Theosophy. This Declaration avowed "independent devotion to the cause of Theosophy" and affirmed loyalty "to the Great Founders of the Theosophical Movement," without concern for "dissensions or differences of individual opinion."

Loyalty to principles, and not to persons, is the rule in Theosophy. Yet how easy it is to turn the rule into a shibboleth, or a banner of

plausible self-righteousness! One of the great lessons to be learned in this age of witch-hunts, whispering campaigns, and informers, is that nothing worth-while is ever erected upon a foundation of attacks upon others. It is easy to gain attention by making attacks. The best of men, more, perhaps, than the worst, are vulnerable to attack. The worst men cover their tracks, but the best men seldom think of protecting themselves. If an H.P.B. could be dragged in the mud before the world, who can expect to avoid a similar fate?

A LETTER FROM WILLIAM Q. JUDGE

NOV. 29, 1890

My dear H.P.B.:

I have your long letter and have also read the Theosophist. Yours shows me that you feel this thing and indeed there is cause for feeling. H.S.O. seems to be off and is eaten up by conceit. But that is nothing new as he was always in that state and long ago I got disgusted with him and decided to let him run his affairs just as he pleased. But at the same time he has done good work for the T.S. and we must not forget this. I hope you will not let any of the fanatics in London run him down improperly. The whole situation does not depend on him altogether, and we must be generous and give him his due for the past and for the work that now does us some good. If he had not done it who would, and would those who are now made strong by the reputation of the T.S. by your work and his, have done the work themselves? Is it not a fact that they would not, but were content to wait until the matter had got into the eye of the world and been just the thing for them to take up?

He has shamefully abused you in this article and is trying to make things good for himself at your expense. All this I see and much more and while I am sorry for him, at the same time I feel that he is not the point and he is not the true difficulty. And I think that you agree with me.

WM. Q. JUDGE

OLD PHILOSOPHERS AND MODERN CRITICS

(Concluded)

THIS doctrine of the Universal Mind diffused through all things underlies all ancient Philosophies. The tenets of Bodhism, or Wisdom, which can never be better comprehended than when studying the Pythagorean Philosophy—its faithful reflection—are derived from this source, as are the exoteric Hindu religion and early Christianity. The purifying process of reincarnations—metempsychoses—however grossly anthropomorphized at a later period, must only be regarded as a supplementary doctrine, disfigured by theological sophistry, with the object of getting a firmer hold upon believers through a popular superstition. Neither Gautama Buddha nor Pythagoras, nor yet Plato, intended to teach this purely metaphysical allegory *literally.* None of them addressed himself to the profane, but only to their own followers and disciples, who knew too much of the symbological element used even during public instruction to fail to understand the meaning of their respective Masters. Thus they were aware that the words metempsychosis and transmigration meant simply reincarnation from one human body to another, when this teaching concerned a *human being;* and that every allusion of this or another sage, like Pythagoras, to having been in a previous birth a beast, or of transmigrating after death into an animal, was allegorical and related to the spiritual states of the human soul. It is not in the dead letter of the mystic sacred literature that scholars may hope to find the true solution of its metaphysical subtleties. The latter weary the power of thought by the inconceivable profundity of their ratiocination; and the student is never farther from truth than when he believes himself nearest its discovery. The mastery of every doctrine of the perplexing Buddhist and Brahmanical systems can be attained only by proceeding strictly according to the Pythagorean and Platonic method; from universals down to particulars. The key to them lies in the refined and mystical tenets of the spiritual influx of divine life. "Whoever is unacquainted with my law," says Buddha, "and dies in that state, must return to the earth till he becomes a perfect Samanean. To achieve this object, he must destroy within himself the trinity of Maya. He must extinguish his passions, unite and identify himself with the law [the teaching of

---

NOTE.—The conclusion of this article by H. P. Blavatsky was first printed in *Lucifer* for August, 1892.

the Secret Doctrine], and comprehend the religion of annihilation," *i.e.,* the laws of Matter, and those of Karma and Reincarnation.

Plato acknowledges man to be the toy of the element of necessity—which is Karma under another name—in appearing in this world of matter. Man is influenced by external causes, and these causes are *daimonia,* like that of Socrates. Happy is the man physically pure, for if his external soul (astral body, the image of the body) is pure, it will strengthen the second soul (the lower Manas), or the soul which is termed by him the higher mortal soul, which, though liable to err from its own motives, will always side with reason against the animal proclivities of the body. In other words, the ray of our Higher Ego, the lower Manas, has its higher light, the reason or rational powers of the Nous, to help it in the struggle with Kamic desires. The lusts of man arise in consequence of his perishable material body, so do other diseases, says Plato; but though he regards crimes as involuntary sometimes, for they result, like bodily disease, from external causes, Plato clearly makes a wide distinction between these causes. The Karmic fatalism which he concedes to humanity does not preclude the possibility of avoiding them, for though pain, fear, anger, and other feelings are given to men by necessity,

> If they conquered these they would live righteously, and if they were conquered by them, unrighteously.[1]

The dual man—*i.e.,* one from whom the divine immortal Spirit has departed, leaving but the animal form and the sidereal, Plato's higher *mortal* soul—is left merely to his instincts, for he has been conquered by all the evils entailed on matter,[2] hence, he becomes a docile tool in the hands of the Invisibles—beings of sublimated matter, hovering in our atmosphere, and ever ready to inspire those who are deservedly deserted by their immortal counsellor, the Divine Spirit, called by Plato "genius."[3] According to this great Philosopher and Initiate, one

> Who lived well during his appointed time would return to the habitation of his star, and there have a blessed and suitable existence. But if he failed in attaining this in the second generation he would pass into a woman [become helpless and weak as a woman], and should he not cease from evil in that condition he would be changed

---

[1] *Timaeus.* See Prof. Jowett's work.

[2] This is the teaching of Esoteric Philosophy and this tenet was faintly outlined in *Isis Unveiled.* With Plato the triple man alone is perfect, *i.e.,* one whose Body, Soul, and Spirit are in close affinity.

[3] And by Theosophists the Higher Ego or Buddhi-Manas.

> into some brute, which resembled him in his evil ways, and would not cease from his toils and transformations [*i.e.*, rebirths or transmigrations], until he followed the original principle of sameness and likeness within him, and overcame, by the help of reason, the latter secretions of turbulent and irrational elements [elementary dæmons] composed of fire and air, and water and earth, and returned to the form of his first and better nature.[1]

These are the teachings of the Secret Doctrine, of the Occult Philosophy. The possibility of man losing, through depravity, his Higher Ego was taught in antiquity, and is still taught in the centres of Eastern Occultism. And the above shows quite plainly that Plato believed in Reincarnation and in Karma just as we do, though his utterances in respect to the subject were in a mythical form.

There was not a Philosopher of any notoriety who did not hold to this doctrine of metempsychosis, as taught by the Brahmans, Buddhists, and later by the Pythagoreans, in its Esoteric sense, whether he expressed it more or less intelligibly. Origen and Clemens Alexandrinus, Synesius and Chalcidius, all believed in it; and the Gnostics, who are unhesitatingly proclaimed by history as a body of the most refined, learned, and enlightened men,[2] were all believers in metempsychosis. Socrates entertained opinions identical with those of Pythagoras; and, as the penalty of his divine Philosophy, was put to a violent death. The rabble has been the same in all ages. These men taught that men have two souls, of separate and quite different natures: the one perishable—the Astral Soul, or the inner, fluidic body—which must not be confused with the Astral *Body* or "double"; the other incorruptible and immortal—the Augoeides, or portion of the Divine Spirit—Atma-Buddhi; that the mortal or Astral Soul perishes at each gradual change at the threshold of every new sphere, becoming with every transmigration more purified. The Astral Man, intangible and invisible as he may be to our mortal, earthly senses, is still constituted of matter, though sublimated.

Now, if the latter means anything at all, it means that the above teaching about the "two souls" is exactly that of the Esoteric, and of many exoteric, Theosophists. The two souls are the dual Manas: the lower, personal "Astral Soul," and the Higher Ego. The former—a Ray of the latter falling into Matter, that is to say animating man and making of him a thinking, rational being on this plane—having assimi-

---

[1] Plato's *Timaeus*.
[2] See Gibbons' *Decline and Fall of the Roman Empire*.

lated its most spiritual elements in the divine essence of the reincarnating Ego, perishes in its personal, material form at each gradual change, as Kama Rupa, at the threshold of every new sphere, or Devachan, followed by a new reincarnation. It perishes, because it fades out in time, all but its intangible, evanescent photograph on the astral waves, burnt out by the fierce light which ever changes but never dies; while the incorruptible and the immortal "Spiritual Soul," that which we call Buddhi-Manas and the individual SELF, becomes more purified with every new incarnation. Laden with all IT could save from the personal Soul, it carries it into Devachan, to reward it with ages of peace and bliss. This is no *new* teaching, no "fresh development," as some of our opponents have tried to prove; and even in *Isis Unveiled,* the earliest, hence the most cautious of all the modern works on Theosophy, the fact is distinctly stated (Vol. i, p. 432 and elsewhere). The Secret Doctrine does not concede immortality to all men alike. It declares with Porphyry that only

> Through the highest purity and chastity we shall approach nearer to [our] God, and receive, in the contemplation of Him, the true knowledge and insight.

If the human soul has neglected during its life-time to receive its illumination from its Divine Spirit, our personal God, then it becomes difficult for the gross and sensual man to survive his physical death for a great length of time. No more than the misshapen monster can live long after its physical birth, can the soul, once that it has become *too* material, exist after its birth into the spiritual world. The viability of the astral form is so feeble, that the particles cannot cohere firmly when once it is slipped out of the unyielding capsule of the external body. Its particles, gradually obeying the disorganizing attraction of universal space, finally fly asunder beyond the possibility of reäggregation. Upon the occurrence of such a catastrophe, the personal individual ceases to exist; his glorious Augoeides, the immortal SELF, has left him for Devachan, whither the Kama Rupa cannot follow. During the intermediary period between bodily death and the disintegration of the astral form, the latter, bound by magnetic attraction to its ghastly corpse, prowls about, and sucks vitality from susceptible victims. The man having shut out of himself every ray of the divine light, is lost in darkness, and, therefore, clings to the earth and the earthy.

No Astral Soul, even that of a pure, good and virtuous man, is immortal in the strictest sense; "from elements it was formed—to ele-

ments it must return." Only, while the soul of the wicked vanishes, and is absorbed without redemption—*i.e.,* the dead man has impressed nothing of himself on the Spirit-Ego—that of every other person, even moderately pure, simply changes its ethereal particles for still more ethereal ones. While there remains in it a spark of the Divine, the personal Ego cannot die *entirely,* as his most spiritual thoughts and aspirations, his "good deeds," the efflorescence of his "I-am-ship," so to speak, is now at one with his immortal Parent. Says Proclus:

> After death the soul [the spirit] continueth to linger in the aerial [astral form], till it is entirely purified from all angry and voluptuous passions . . . then doth it put off by a second dying the aerial body as it did the earthly one. Whereupon, the ancients say that there is a celestial body always joined with the soul, which is immortal, luminous, and star-like.

Between Pantheism and Fetichism, we have been repeatedly told, there is but an insignificant step. Plato was a Monotheist, it is asserted. In one sense, he was that, most assuredly; but his Monotheism never led him to the worship of one *personal* God, but to that of a Universal Principle and to the fundamental idea that the absolutely immutable or unchangeable Existence alone, really *is,* all the finite existences and change being only appearance, *i.e.,* Maya.[1] His *Being* was noumenal, not phenomenal. If Heracleitus postulates a World-Consciousness, or Universal Mind; and Parmenides an unchangeable *Being,* in the identity of the universal and individual thought; and the Pythagoreans, along with Philolaus, discover true Knowledge (which is *Wisdom* or Deity) in our consciousness of the unchangeable relations between number and measure—an idea disfigured later by the Sophists—it is Plato who expresses this idea the most intelligibly. While the vague definition of some philosophers about the *Ever-Becoming* is but too apt to lead one inclined to argumentation into hopeless Materialism, the divine *Being* of some others suggests as unphilosophical an anthropomorphism. Instead of separating the two, Plato shows us the logical necessity of accepting both, viewed from an Esoteric aspect. That which he calls the "Unchangeable Existence" or "Being" is named *Be-ness* in Esoteric Philosophy. It is SAT, which becomes at stated periods the cause of the *Becoming,* which latter cannot, therefore, be regarded as *existing,* but only as something ever tending—in its cyclic progress toward the One Absolute Existence—to exist, in the

[1] *Sophistes,* p. 249.

"Good," and at one with Absoluteness. The "Divine Causality" cannot be a personal, therefore finite and conditioned, Godhead, any more with Plato than with the Vedantins, as he treats his subject teleologically, and in his search for final causes often goes *beyond* the Universal Mind, even when viewed as a noumenon. Modern commentators have attempted on different occasions to prove fallacious the Neo-Platonic claim of a secret meaning underlying Plato's teachings. They deny the presence of "any definite trace of a secret doctrine" in his *Dialogues;*

> Not even the passages brought forward out of the insititious Platonic letters (VII, p 341*e*, II, p. 314*c*) containing any evidence.*

As, however, no one would deny that Plato has been initiated into the MYSTERIES, there is an end to the other denials. There are hundreds of expressions and hints in the *Dialogues* which no modern translator or commentator—save one, Thomas Taylor—has ever correctly understood. The presence, moreover, of the Pythagorean number-doctrine and the sacred numerals in Plato's lectures settles the question conclusively.

He who has studied Pythagoras and his speculations on the Monad, which, after having emanated the Duad, retires into silence and darkness, and thus creates the Triad, can realize whence came the Philosophy of the great Samian Sage, and after him that of Socrates and Plato.

Speusippus seems to have taught that the psychical or thumetic soul was immortal as well as the spirit or rational soul, and every Theosophist will understand his reasons for it. Unless a personality is entirely annihilated, which is extremely rare, the "thumetic soul," our lower Manas, is in one sense and portion of itself *immortal—i.e.,* the portion that follows the Ego into Devachan. He also—like Philolaus and Aristotle, in his disquisitions upon the soul—makes of Ether an element; so that there were five principal elements to correspond with the five regular figures in Geometry. This became also a doctrine of the Alexandrian school.[1] Indeed, there was much in the doctrines of the Philaletheans which did not appear in the works of the older Platonists, but was doubtless taught in substance by the Philosopher himself, though, with his usual reticence, he did not commit it to writing, as being too arcane for promiscuous publication. Speusippus and Xenocrates after him, held, like their great Master, that the Anima Mundi, or World-Soul, was not the Deity, but a manifestation. Those Philos-

---

* *Vide* Hermann, I, pp. 544, 744, note 755.

[1] *Theo. Arith.,* p. 62; on *Pythag. Numbers.*

ophers never conceived of the One as an animate Nature.[1] The original One did not *exist,* as we understand the term. Not till he had united with the many—emanated existence (the Monad and Duad)—was a Being produced. The honoured—the something manifested—dwells in the center as in the circumference, but it is only the reflection of the Deity, the World-Soul.[2] In this doctrine we find all the spirit of Esoteric *Bodhism,* or Secret Wisdom.

Though some have considered Speusippus as inferior to Aristotle, the world is nevertheless indebted to him for defining and expounding many things that Plato had left obscure in his doctrine of the Sensible and Ideal. His maxim was "The Immaterial is known by means of scientific thought, the Material by scientific perception."[3]

Xenocrates expounded many of the unwritten theories and teachings of his master. He, too, held the Pythagorean doctrine, with its system of numerals and mathematics, in the highest estimation. Recognizing but three degrees of knowledge—*Thought, Perception,* and *Envisagement* (or knowledge by *Intuition*), he made Thought busy itself with all that which is beyond the heavens; Perception with things in the heavens; Intuition with the heavens themselves. The source of these three qualities is found in the Hindu *Manava Dharma Shastra,* speaking of the formation (creation, in vulgar parlance) of man. Brahma—who is Mahat, or the Universal Soul—draws from its own essence the Spirit, *the immortal breath which perisheth not in the human being,* while to the (lower) soul of that being, Brahma gives the Ahankara, consciousness of the Ego. Then is added to it "the intellect formed of the *three qualities.*"

These three qualities are Intelligence, Conscience and Will; answering to the Thought, Perception and Envisagement (Intuition) of Xenocrates, who seems to have been less reticent than Plato and Speusippus in his exposition of soul. After his master's death Xenocrates travelled with Aristotle, and then became ambassador to Philip of Macedonia. But twenty-five years later he is found taking charge of the Old Academy, and becoming its President as successor to Speusippus, who had occupied the post for over a quarter of a century, and devoting his life to the most abstruse philosophical subjects. He is thought more dogmatic than Plato, and therefore must have been more dangerous to the

---

[1] Plato: *Parmenid.,* 141 E.
[2] See Stobæus' *Ecl.,* i. 862.
[3] Sextus: *Math.,* vii. 145.

schools which opposed him. His three degrees of knowledge, or three divisions of Philosophy, the separation and connection of the three modes of cognition and comprehension, are more definitely worked out than by Speusippus. With him, Science is referred to "that essence which is the object of pure thought, and is not included in the phenomenal world"—which is in direct opposition to the Aristotelian-Baconian ideas; sensuous perception is referred to that which passes into the world of phenomena; and conception, to that essence "which is at once the object of sensuous perception and, mathematically, of pure reason—the essence of heaven and the stars." All his admiration notwithstanding, Aristotle never did justice to the Philosophy of his friend and co-disciple. This is evident from his works. Whenever he is referring to the three modes of apprehension as explained by Xenocrates, he abstains from any mention of the method by which the latter proves that scientific perception partakes of truth. The reason for this becomes apparent when we find the following in a biography of Xenocrates:

> It is probable that what was peculiar to the Aristotelian logic did not remain unnoticed by him (Xenocrates); for it can hardly be doubted that the division of the existent into the absolutely existent and the relatively existent, attributed to Xenocrates, was opposed to the Aristotelian table of categories.

This shows that Aristotle was no better than certain of our modern Scientists, who suppress facts and truth in order that these may not clash with their own private hobbies and "working hypotheses."

The relation of numbers to Ideas was developed by Xenocrates further than by Speusippus, and he surpassed Plato in his definition of the doctrine of Invisible Magnitudes. Reducing them to their ideal primary elements, he demonstrated that every figure and form originated out of the smallest indivisible line. That Xenocrates held the same theories as Plato in relation to the human soul (supposed to be a number) is evident, though Aristotle contradicts this, like every other teaching of this philosopher.[1] This is conclusive evidence that many of Plato's doctrines were delivered orally, even were it shown that Xenocrates and not Plato was the first to originate the theory of indivisible magnitudes. He derives the Soul from the first Duad, and calls it a self-moving number.[2] Theophrastus remarks that he entered into and

---

[1] *Metaph.*, 407, a. 3.
[2] Appendix to *Timaeus*.

elaborated this Soul-theory more than any other Platonist. For he regarded intuition and *innate* ideas, in a higher sense than any, and made mathematics mediate between knowledge and sensuous perception.[1] Hence he built upon this Soul-theory the cosmological doctrine, and proved the necessary existence in every part of universal Space of a successive and progressive series of animated and thinking though spiritual beings.[2] The Human Soul with him is a compound of the most spiritual properties of the Monad and the Duad, possessing the highest principles of both. Thus he calls *Unity* and *Duality* (*Monas* and *Duas*) Deities, showing the former as a male Existence, ruling in Heaven as "Father Spirit" and an *uneven* number; and the latter as a female Existence, Mother Soul, the Mother of the Gods (Aditi?), for she is the Soul of the Universe.[3] But if like Plato and Prodicus, he refers to the Elements as to Divine Powers, and calls them Gods, neither himself nor others connected any anthropomorphic idea with the appellation. Krische remarks that he called them Gods only that these elementary powers should not be confounded with the dæmons of the nether world[4] (the Elementary Spirits). As the Soul of the World permeates the whole Cosmos, even beasts must have in them something divine.[5] This, also, is the doctrine of Buddhists and Hermetists, and Manu endows with a living soul even the plants and the tiniest blade of grass—an absolutely Esoteric doctrine.

The dæmons, according to this theory, are intermediate beings between the divine perfection and human sinfulness,[6] and he divides them into classes, each subdivided into many others. But he states expressly that the individual or personal soul is the leading guardian dæmon of every man, and that no dæmon has more power over us than our own. Thus the Daimonion of Socrates is the God or Divine Entity which inspired him all his life. It depends on man either to open or close his perceptions to the Divine voice. Like Speusippus, he ascribed immortality to the psychical body, or irrational soul. But some Hermetic philosophers have taught that the soul has a separate continued existence only so long as in its passage through the spheres any material or earthly particles remain incorporated in it; and that when absolutely purified,

---

[1] Aristot., *De Interp.*, p. 297.
[2] Stob., *Ecl.*, i. 62.
[3] Stob: *Ibid.*
[4] Krische: *Forsch.*, p. 322, etc.
[5] Clem.: *Stro. Alex.*, v. 590.
[6] Plutarch: *De Isid.*, ch. 25, p. 360.

the latter are annihilated, and the quintessence of the soul alone becomes blended with its divine Spirit, the Rational, and the two are thenceforth one.

It is difficult to fail to see in the above teachings a direct echo of the far older Indian doctrines, now embodied in the so-called "Theosophical" teachings, concerning the dual Manas. The World-Soul, that which is called by the Esoteric Yogacharyas "Father-Mother,"[1] Xenocrates referred to as a male-female Principle, the male element of which, the Father, he designated as the last Zeus, the last divine activity, just as the students of the Secret Doctrine designate it the third and last Logos, Brahmâ or Mahat. To this World-Soul is entrusted dominion over all that which is subject to change and motion. The divine essence, he said, infused its own Fire, or Soul, into the Sun and Moon and all the Planets, in a pure form, in the shape of Olympic Gods. As a sublunary power the World-Soul dwells in the Elements, producing Daimonical (spiritual) powers and beings, who are a connecting link between Gods and men, being related to them "as the isosceles triangle is to the equilateral and the scalene."[2]

Zeller states that Xenocrates forbade the eating of animal food, not because he saw in beasts something akin to man, as he ascribed to them a dim consciousness of God, but

> For the opposite reason, lest the irrationality of animal souls might thereby obtain a certain influence over us.[3]

But we believe that it was rather because, like Pythagoras, he had had the Hindu Sages for his Masters and Models. Cicero depicts Xenocrates as utterly despising everything except the highest virtue;[4] and describes the stainlessness and severe austerity of his character.

> To free ourselves from the subjection of sensuous existence, to conquer the Titanic elements in our terrestrial nature through the Divine, is our problem.[5]

Zeller makes him say:

> Purity, even in the secret longings of our heart, is the greatest duty, and only Philosophy and Initiation into the Mysteries help toward the attainment of this object.[6]

---

[1] See *The Secret Doctrine,* Stanzas, Vol. I.
[2] Cicero, *De Natura Deorum,* i. 13. Strob., or Plut., *De Orac. Defect.,* p. 416, *c.*
[3] *Plato und die Alte Akademie.*
[4] *Tusc.,* v. 18, 51.
[5] Ibid, Cf. p. 559.
[6] *Plato und die Alte Akademie.*

This must be so, since we find men like Cicero and Panætius, and before them, Aristotle and Theophrastus his disciple, expressed the highest regard for Xenocrates. His writings—treatises on Science, on Metaphysics, Cosmology and Philosophy—must have been legion. He wrote on Physics and the Gods; on the Existent, the One and the Indefinite; on Affections and Memory; on Happiness and Virtue; four books on Royalty, and numberless treatises on the State; on the Power of Law; on Geometry, Arithmetic, and finally on Astrology. Dozens of renowned classical writers mention and quote from him.

Crantor, another philosopher associated with the earliest days of Plato's Academy, conceived the human soul as formed out of the primary substance of all things, the Monad or the *One,* and the Duad or the *Two.* Plutarch speaks at length of this Philosopher, who, like his Master, believed in souls being distributed in earthly bodies as an exile and punishment.

Heracleides, though some critics do not believe him to have strictly adhered to Plato's primal philosophy,[1] taught the same ethics. Zeller presents him to us as imparting, like Hicetas and Ecphantus, the Pythagorean doctrine of the diurnal rotation of the earth and the immobility of the fixed stars, but adds that he was ignorant of the annual revolution of the earth around the sun, and of the heliocentric system.[2] But we have good evidence that the latter system was taught in the Mysteries, and that Socrates died for "atheism," *i.e.,* for divulging this sacred knowledge. Herakleides adopted fully the Pythagorean and Platonic views of the human soul, its faculties and its capabilities. He describes it as a luminous, highly ethereal essence. He affirms that souls inhabit the milky way before descending into "generation" or sublunary existence. His dæmons, or spirits, are airy and vapourous bodies.

In the *Epinomis* is fully stated the doctrine of the Pythagorean numbers in relation to created things. As a true Platonist, its author maintains that wisdom can only be attained by a thorough enquiry into the Occult nature of the creation; it alone assures us an existence of bliss after death. The immortality of the soul is greatly speculated upon in this treatise; but its author adds that we can attain to this knowledge only through a complete comprehension of numbers; for the man unable to distinguish the straight line from the curved will never have wisdom enough to secure a mathematical demonstration of the invisible,

[1] Ed. Zeller: *Philos. der Griechen.*
[2] *Plato und die Alte Akademie.*

i.e., we must assure ourselves of the objective existence of our soul before we learn that we are in possession of a divine and immortal Spirit. Iamblichus says the same thing; adding, moreover, that it is a secret belonging to the highest Initiation. The Divine Power, he says, always felt indignant with those "who rendered manifest the composition of the *icostagonus.*" viz., who delivered the method of inscribing in a sphere the dodecahedron.

The idea that "numbers" possessing the greatest virtue produce always what is good and never what is evil, refers to justice, equanimity of temper, and everything that is harmonious. When the author speaks of every star as an individual soul, he only means what the Hindu Initiates and Hermetists taught before and after him, viz., that every star is an independent planet, which, like our earth, has a soul of its own, every atom of Matter being impregnated with the divine influx of the Soul of the World. It breathes and lives; it feels and suffers as well as enjoys life in its way. What naturalist is prepared to dispute it on good evidence? Therefore, we must consider the celestial bodies as the images of Gods; as partaking of the divine powers in their substance; and though they are not immortal in their soul-entity, their agency in the economy of the universe is entitled to divine honours, such as we pay to minor Gods. The idea is plain, and one must be malevolent indeed to misrepresent it. If the author of *Epinomis* places these fiery Gods higher than the animals, plants, and even mankind, all of which, as earthly creatures, are assigned by him a lower place, who can prove him wholly wrong? One must needs go deep indeed into the profundity of the abstract metaphysics of the old Philosophers, who would understand that their various embodiments of their conceptions are, after all, based upon an identical apprehension of the nature of the First Cause, its attributes and method.

When the author of *Epinomis,* along with so many other Philosophers, locates between the highest and the lowest Gods three classes of Daimons, and peoples the Universe with hosts of sublimated Beings, he is more rational than the modern Materialist. The latter, making between the two extremes—the unknown and the invisible, hence, according to his logic, the *non-existent,* and the objective and the sensuous —one vast hiatus of being and the playground of blind forces, may seek to explain his attitude on the grounds of "scientific Agnosticism"; yet he will never succeed in proving that the latter is consistent with logic, or even with simple common sense.

H. P. B.

NOTES ON THE DHAMMAPADA

THE fifth canto of the *Dhammapada* is occupied with a psychological analysis of "foolishness." The title, "The Fool," is clearly meant to indicate the man of inner confusion, the self-deceived, the hypocritical, and has less to do with intellectual attainment than with quality of motivation. Elsewhere Buddha makes it clear that even the humble may be "thoughtful," and the thoughtful person is certainly never entirely a "fool."

However, there are other dimensions in these verses, suggesting Buddha's recognition of natural hierarchical divisions among the present capacities of humankind. This, to be sure, in our own day much more than in Buddha's, is a delicate subject, yet nonetheless one which it is "foolish" to overlook. In the following verses we find these direct admonitions, addressed to Buddha's disciples:

> If a wayfarer does not meet his better or his equal, let him resolutely proceed alone on his journey. There is no companionship with a fool.
>
> A fool associating himself with a wise man all his life sees not the truth, even as the spoon enjoys not the taste of the soup.
>
> But a thoughtful person associating with a wise man soon perceives the truth, even as the tongue enjoys the taste of the soup.

Taking these verses in order, reflection upon the counsel that the disciple should "resolutely proceed alone on his journey if he does not meet his better or his equal" first suggests the extensive amount of karmic confusion produced by the effort of men to build lives of purpose in unison with fellows of unequal perception. At the level of the personal or household life, how many millions of marriages have proven frustrating and debilitating when such counsel has not been heard or heeded! For inequality as to level of aspiration leaves such unfortunates separated by a psychological gap, in turn productive of emotional lesions in both parties. One, let us say, no longer inwardly desires what the other has to give and, conversely, that other knows not how to utilize what is offered in return. The fires of mind refuse to flame in such relationships, and in the sharing of decisions the mind requires a complementary flame. Therefore, from the standpoint of soul, submissiveness and constant explicit agreement in marriage is far less important than a sharing of the qualities of self-reliance. We can, in other words, have constructive relationships with those who are not

our "equals" or with those who far exceed our immediate capacities, yet lack, as Buddha says, true constancy of "companionship."

This inescapable fact of human existence, so tragically demonstrated in misalliances between men and women of widely differing motives and capacities is reflected in every other direction as well (for a discussion of this sort of problem, see THEOSOPHY 42: 197, and *Gita Notes,* p. 68). Political parties and programs, perhaps first inspired by the clear vision of a powerful thinker, often become merely receptacles for dilution of the original inspiration. "Foolish" men, seeking application of principles never fully understood, inevitably distort and pervert them; so that "liberal" programs become "reactionary" in a manner so gradual that only the very wise are able to observe the transition. In matters of religion, the symbolic utterance, the doctrine containing esoteric meaning, undergoes a similar disastrous transformation, leading the student to wonder if the ancient tradition of oral teaching—no documents to misinterpret—would not in some ways still be superior. For the man of inadequate understanding, though "associating himself with the wise [teaching] all his life, sees not the truth, even as the spoon enjoys not the taste of the soup." Even so, Buddha's own words of instruction, passed down through the generations, have fallen on countless deaf or inattentive ears; prayer wheels in a Tibetan monastery, endlessly revolving, are a sad commentary on the life-giving essence of Siddartha's original impartations. The aptness of Buddha's simile, when he remarks that the fool, "even as the spoon, enjoys not taste," needs no commentary.

Throughout William Q. Judge's writings, and especially in his Letters, we find guarded references to the immense disparity between degrees of soul capacity. Note, for instrance, the following:

> So the Masters have said this is a transition age, and he who has ears to hear will hear what has thus been said. We are working for the new cycles and centuries. What we do now in this transition age will be like what the great Dhyan Chohans did in the transition point—the midway point in evolution—at the time when all matter and all types were in a transition and fluid state. They then gave the new impulse for the new types, which resulted in all the vast varieties of nature.
>
> Masters could give now all the light and knowledge needed, but there is too much darkness that would swallow up the light, except for a few bright souls, and then a greater darkness would come on. Many of us could not grasp nor understand all that might be given, and to us would result a danger and a new difficulty for other lives, to be

worked out in pain and sorrow. It is from kindness and love that Masters do not blind us with the electric flash of truth complete.

But, concretely, there is a certain object for our general work. It is to start up a new force, a new current in the world, whereby great and long-gone Gnanis, or wise ones, will be attracted back to incarnate among men here and there, and thus bring back the true life and the true practices. Just now a pall of darkness is over all that no Gnani will be attracted by. Here and there a few beams strike through this.

A passage of similar import is found in one of Emerson's essays on "Education," though here the emphasis returns to consider all the complexities caused by differing capacities in personal life. A cold and unfeeling counsel this may sound, yet is it impossible to escape the logic:

Check this lying hospitality and lying affection. Live no longer to the expectation of these deceived and deceiving people with whom we converse. Say to them, "O father, O mother, O wife, O brother, O friend, I have lived with you after appearances hitherto. Henceforward I am the truth's. Be it known unto you that henceforward I obey no law less than the eternal law. I will have no covenants but proximities. I shall endeavor to nourish my parents, to support my family, to be the chaste husband of one wife,—but these relations I must fill after a new and unprecedented way. I appeal from your customs. I must be myself. I cannot break myself any longer for you, or you. If you can love me for what I am, we shall be the happier. If you cannot, I will still seek to deserve that you should. I will not hide my tastes or aversions. I will so trust that what is deep is holy, that I will do strongly before the sun and moon whatever inly rejoices me and the heart appoints. If you are noble, I will love you; if you are not, I will not hurt you and myself by hypocritical attentions. If you are true, but not in the same truth with me, cleave to your companions; I will seek my own. I do this not selfishly but humbly and truly. It is alike your interest, and mine, and all men's, however long we have dwelt in lies, to live in truth. Does this sound harsh today? You will soon love what is dictated by your nature as well as mine, and if we follow the truth it will bring us out safe at last."—But so may you give these friends pain. Yes, but I cannot sell my liberty and my power, to save their sensibility.

Our friends and even casual acquaintances are the receptacles of our energy, and represent, for us, "lines" of karma. If our energy is misplaced we experience nothing but a sense of loss, an inevitable enervation; further, karmic ties needlessly engendered will continue, perhaps for a long time in the future, to hamper clarity of vision and future progress for the soul. True understanding between people,

whether in personal or intellectual life, often springs fully blown at first meeting, and we might take this to be an indication that no true "sharing" can be bullied into existence, however diligent and well meaning the efforts. Between those who are true "equals" there will be discussion and hot argument in plenty, but never the inward tightening which reveals basic lack of communication. Between true companions there can be no hostility and there are no barriers, but for all make-believe comparisons there is the danger of lapse into hostility when discrepancies in temperament are finally realized.

Buddha, like Emerson, requires of each man a high degree of self-reliance, his strongest indictment of the "fool" being that he, himself, does not "belong to himself." It is on this basis that Buddha attacks the false view of those who "wish for false reputation, for precedence among the mendicants, for lordship in convents and worship from all folk." Such a man says: "Let both the householders and the monks think that this is done by me. Let them follow my pleasure in what should be done and what should not be done." Such a man thinks that he has wealth, feels that he possesses sons and family but, since he does not "belong" to himself, "how then sons? How then wealth?"

In conclusion, however, it should be realized that, in his careful philosophical definition of "foolishness" Buddha minimizes the usual conception of "evil." "They who do evil deeds," says Buddha, "are simply their own enemies, fools of little understanding." There are many degrees of ignorance, for the compound we call "evil" usually is the nondescript flowering from such seed and soil. Evil, then, is to be combated by thoughtfulness, not by chastisement. The "foolish" can be helped to awaken themselves, yet, if we over-estimate their present capacities, we will do little other than increase the weight of their existence.

THE PURPOSE OF "VIRTUE"

Buddha realized that the soul is a living thing, and that, as such, it comes under the all-pervading, all-controlling law of growth. . . . He taught men that, if they would bring their lives into harmony with certain fundamental laws of Nature, their souls would grow.

—EDMOND HOLMES

THE SEPTENARY CHARACTER OF HISTORY

(Concluded)

In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus,* that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution—at least they ought to be.

ENOUGH has been drawn, thus far, from the annals of *The Secret Doctrine* to enable us to perceive clearly the essential distinction between the character of the record of the ordinary historical past of some five thousand years, and the history of the Human Race which goes back to a past so remote as to be virtually immemorial. It must also be clear that the latter history is *Egoic,* while the purview of the former is confined to the mere incarnated, personal, and ephemeral aspect of the Ego (*seen as such alone*) and not in relation to the larger life of the Reincarnating Soul. In fact, since belief in, and knowledge of, reincarnation had largely disappeared in the West, historians could hardly be expected to write from the standpoint of the Immortal Ego, and to see IT as the real and enduring factor within and behind the drama of history.

The event of some eighteen millions of years ago, as recorded by the Adept Historians of Humanity's life on this planet from the very beginning, was a moment of supreme decision for the Self-conscious Monads; and the failure of so large a proportion to do their duty as Mind-beings by embarking promptly on the new cycle of incarnation was the chief cause, as already stated, of most of the distressing Karma with which the Race has been afflicted ever since. This event is also mentioned in *The Key to Theosophy,* and it may have been referred to there because it is the *key* that will unlock some of the mysteries of human Karma. H.P.B. wrote: "Whatever the sin and the dire results of the original Karmic transgression of the now incarnated Egos no man (or the outer material and periodical form of the Spiritual Entity) can be held, with any degree of justice, responsible for the consequences of his birth." The inference is plain, that the responsibility is that of the Ego, the Spiritual Entity, and once that fact is fully recognized, it

will enable us to deal intelligently, and not blindly, with the "consequences of birth," and to discharge in full this ancient Karmic debt. It is useful, even though repetitive, to reproduce here the explanatory footnote on page 138 of the *Key* where the event and its moral character are outlined by H.P.B. in a few summary sentences.

> It is on this transgression that the cruel and illogical dogma of the Fallen Angels has been built. It is explained in Vol. II of the *Secret Doctrine*. All our "Egos" are thinking and rational entities (*Manasaputras*) who had lived, whether under human or other forms, in the precedent *life-cycle* (Manvantara), and whose Karma it was to incarnate in the *man* of this one. It was taught in the MYSTERIES that, having delayed to comply with this law (or having "refused to create" as Hinduism says of the *Kumaras* and Christian legend of the Archangel Michael), *i.e.*, having failed to incarnate in due time, the bodies predestined for them got defiled (Vide Stanzas VIII, and IX, in the "Slokas of Dzyan," Vol. II, Secret Doctrine, pp. 19 and 20), hence the original sin of the senseless forms and the punishment of the *Egos*. That which is meant by the rebellious angels being hurled down into Hell is simply explained by these pure Spirits or Egos being imprisoned in bodies of unclean matter, flesh.

The failure of these *Kumaras* to incarnate was an act of omission, and judged by ordinary, and especially sectarian, standards, which apotheosize mere *negative goodness,* such inaction is not generally considered evil or condemned. In occultism the reverse is held to be the truth, and one is just as culpable for acts of omission as for those of commission, often far more so. This view is rooted in the Law of Karma—compassion in its highest aspect—and not in any man-made code. In the *Book of the Golden Precepts,* it is taught, "Inaction in a deed of mercy becomes an action in a deadly sin," and, "Inaction based on selfish fear, can bear but evil fruit." When Arjuna argued against engaging in the battle in which he found himself from a mistaken sense of duty, Krishna's admonition in the last chapter of the *Bhagavad-Gita* is:

> And if, indulging self-confidence, thou sayest 'I will not fight,' such a determination will prove itself vain, for the principles of thy nature will impel thee to engage. Being bound by all past karma to thy natural duties, thou, O son of Kunti, will involuntarily do from necessity that which in thy folly thou wouldst not do.

In the same chapter, Krishna announces unequivocally:

> Deeds of sacrifice, or mortification, and of charity are not to be abandoned, for they are proper to be performed, and are the puri-

> fiers of the wise. But even these works are to be performed after having renounced all selfish interest in them and in their fruits; this, O son of Pritha, is my ultimate and supreme decision.

The course of known history is marked by the rise and fall of a number of well-known nations and civilizations, such as Egypt, Persia, Greece, and Rome. The decadence and final disappearance of these civilizations can be traced, in every case, to acts of omission, to the failure to rise at cyclic moments to a higher degree of responsibility, to the refusal to give up coveted advantages by entrenched authority and the so-called higher castes for the sake of the greater good of the masses and the whole nation. The karma of inaction which has caused the downfall of nations during our short historical period operated with like effect upon the destiny of nations during the long course of human evolution on this planet. The list of such fallen nations is a long one, if we may judge from the following passage:

> During the course of the post-diluvian ages—marked at certain periodical epochs by the most terrible cataclysms—too many races and nations were born, and have disappeared almost without leaving a trace, for any one to offer any description of the slightest value concerning them. Whether the Masters of Wisdom have a consecutive and full history of our race from its incipient stage down to the present times; whether they possess the uninterrupted record of man since he became the complete physical being, and became thereby the king of the animals and master of this earth—is not for the writer to say. Most probably they have, and such is our personal conviction. But if so, this knowledge is only for the *highest* Initiates, who do not take their students into their confidence. The writer can, therefore, give but what she has herself been taught, and no more. (*S.D.* II, 437-8.)

The spiritual crises in the lives of individuals and nations, which demand prompt, positive, and sacrificial action; and which, unless successfully met and passed, result in decline and fall, is thus described in *Light on the Path* (p. 57):

> Man, when he has reached his fruition, and civilization is at its height, stands between two fires. Could he but claim his great inheritance, the encumbrance of the mere animal life would fall away from him without difficulty. But he does not do this, and so the races of men flower and then droop and die and decay off the face of the earth, however splendid the bloom may have been. And it is left to the individual to make this great effort; to refuse to be terrified by his greater nature, to refuse to be drawn back by his lesser or more material self. Every individual who accomplishes this is a redeemer of the race.

What are these two fires between which, man, when he has reached his fruition, and civilization at its height, stand? They can be no other than the fire of Mind or *Manas,* and the fire of Spirit, or the Spiritual Soul, *Buddhi.* Manas alone is just intellectual, and can carry us so far and no farther. As stated on page 54 of *The Ocean of Theosophy*: "If the Thinker, then, becomes wholly intellectual, the entire nature begins to tend downward; for intellect alone is cold, heartless, selfish, because it is not lighted up by the two other principles of *Buddhi* and *Atma.*"

The necessity of transcending the *kama-Manasic* plane in the course of human evolution is explained and emphasized by William Q. Judge in his comprehensive article, "The Synthesis of Occult Science":

> Self-consciousness, which from the animal plane looking upwards is the beginning of perfection, from the divine plane, looking downward is the perfection of selfishness and the curse of separateness. It is the "world of illusion" that man has created for himself. "Maya is the perceptive faculty of every Ego which considers itself a Unit, separate from and independent of the One Infinite Eternal Sat or Be-ness." The "eternal pilgrim" must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach. (THEOSOPHY 31:537.)

The divine nature of these higher planes, and the *sine qua non* condition—selfless altruism—by which alone they can be reached, is set forth in this article in these words:

> On these higher planes of consciousness the law of progress is absolute; knowledge and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by motive and development almoners of the divine. These are the very conditions of the higher consciousness referred to. The synthesis of occult science becomes, therefore, the higher synthesis of the faculties of man. (THEOSOPHY 31:535.)

The work of fusing into ONE the fires of *Manas* and *Buddhi* is the great task to be essayed by the Pilgrim Soul in its journeyings around the Planetary Chain of Seven Rounds, Seven Globes, and Seven Races. It is in the middle of the Fifth Round, that the Pilgrim must accomplish this work, or fall out and fail for that Manvantara. This task can, and must in large measure, be accomplished before the crucial point of the Fifth, our next, Round. In fact, we are not likely to find ourselves able to choose aright at the time of final choice, unless we have built up the

power by habitual right choice in the seemingly unimportant and humdrum affairs of life. Theosophy teaches that there is a correspondence between the same principles of every septenary series, so we are not bereft of the beneficent influence of the higher principles at any time; but to avail ourselves of these higher potencies, we have to attune the mind, the heart, and the will to the higher harmony, and this is done by right thought, right feeling, and right action. Besides, the Monads cycling around the Septenary Earth Chain are, from the very start, of various grades of evolutionary development, such differences in degree and merit being the fruition of effort in former descents into matter. So the higher spiritual influences represented by the more advanced Egos, at the apex of which stand the Masters, are always about us, ever seeking to enlighten and to help their younger brothers. This is implicit in the following citation, wherein it is also taught that the full, or spiritual, development of Manas will only be reached in the next Round:

> We are only in the Fourth Round, and it is in the Fifth that the full development of *Manas,* as a direct ray from the Universal MAHAT—a ray unimpeded by matter—will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be the more so in the case of a Root-Race. Our race then has, as a Root-race, crossed the equatorial line and is cycling onward on the Spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again—the oldest—having crossed their crucial point, which alone decides whether a race, a nation, or a tribe will live or perish, are at the apex of spiritual development as sub-races. (*S.D.* II, 301.)

An explicit statement of the final fate, one way or the other, of the *Manasa* is made by William Q. Judge:

> At the present day *Manas* is not fully active in the race, as Desire still is uppermost. In the next cycle of the human period *Manas* will be fully active and developed in the entire race. Hence the people of the earth have not yet come to the point of making a conscious choice as to the path they will take; but when in the cycle referred to, *Manas* is active, all will then be compelled to consciously make the choice to right or left, the one leading to complete and conscious union with *Atma,* the other to the annihilation of those beings who prefer that path. (*Ocean,* p. 59.)

The far-flung evil effects on national and world history arising from deeds of omission in the seemingly small duties of daily and family

life, as well as the wide-spread benefits from the opposite course—the strict and *punctual* performance of such daily duties—are portrayed by William Q. Judge in his thought-provoking article, "Living the Higher Life." These effects have a dual aspect, namely, the visible, objective consequences seen in the events of history, and the invisible, subjective effects on the septenary constitution of man. This article points out that family duties properly performed have an elevating and purifying influence on the emotional nature, the fourth principle. "Our national duties, if strictly performed, serve to purify our fifth lower principle of its dross and to establish and develop the better part of it, while the performance of our duty to Humanity or the *realization of universal tolerance and mercy,* purifies the lower (human) stuff in the fifth higher principle and makes it divine, thus enabling us to free ourselves from the bonds of ignorance common to all human beings." The following presents the dark side of the same picture:

> Let not the unfortunate wanderer from the post of his family duty console himself with the foolish idea that this tendency would confine its havoc to family traits (good and evil) and to family duties alone. It would extend itself in all directions, wherever it can; it would make him disregard his duties to his nation and to himself (or in other words, to humanity). He would suddenly be surprised to find himself apathetic to his nation and to his highest nature, or to mankind. Such are the mazes and unknown ramifications of our evil or good propensities. Any evil or noble element of human nature converts itself, under "favorable" conditions, into any other element however apparently remote. (Theosophy 42:203.)

The article declares that some of the further dire results and ramifications of the failure to fulfill family, national, and universal duties are Dugpaship or Black Magic, infidelism, heartlessness, murder, and cannibalism. Now it is, perhaps, easier to understand how the selfishness of the Mind-born Sons in refusing to incarnate resulted in the spiritual wickedness of the later Atlanteans and the division of humanity into two diametrically opposite paths: "the RIGHT- and LEFT-hand paths of knowledge or of Vidya." All is reflected in the lights and shadows of national, racial, and universal history.

Mr. Judge's article is a rendering, in form and language adaptable to the Western mind, of the most ancient code of laws extant. Manu comes from the Sanskrit root *man* "to think." Manu is the first Legislator, almost a Divine Being. (*Glossary.*) Manvantara, a cycle of manifestation, means literally, "between two Manus." Every Manu (the

"Being" who opens the ever-recurring Manvantaras) establishes the same Manava Dharma, or the same ancient code of law, again and again. Said Mr. Judge, addressing himself directly to his readers: "If any of you could establish a community on a better foundation, I shall be happy to give up my allegiance to the great Sage, Saviour and Legislator. . . . I . . . call upon you to pay all possible attention to this subject. . . . I must request the readers to study every word and the whole of this paper."

Every code of laws, whether religious, political, or civil, is a reflection and an echo—often a distorted one—of the primeval and divine Laws of Manu. Had individuals, families, and nations been mindful and obedient to these laws—the very laws and conditions of the Higher Life—the course of history would have been one of unbroken progress and happiness, a progress which would have reflected itself in the lower kingdoms and in the very constitution of the earth itself, redounding as a blessing to the Human Race.

It soon becomes apparent to the student of Theosophy that general history cannot be separated from the history of the Theosophical Movement all down the ages. There is separation *here* no more than anywhere else in life. In fact, the key to a true comprehension of world history in all its aspects is the history of the Theosophical Movement. The vicissitudes of the Movement, the successes and failures of its direct proponents—the Companions and students of every degree—all this has had a profound influence on general progress.

Only when history is viewed in the light of man's triple evolution does its record of external events reveal a deeper meaning. The history of the Theosophical Movement has been so written, as can be seen from the following excerpt:

> So far as humanity is concerned, Theosophy teaches a triple evolutionary scheme, in which, at the present time, the physical is subordinated to the processes of intellectual and spiritual, or moral, development. In short, Evolution is *soul* evolution, proceeding under moral law which is an essential part of the natural order. The ideal goal toward which mankind slowly moves is a great brotherhood of all human beings, in which, finally, will flower every evolutionary potentiality. (*The Theosophical Movement, 1875-1950,* p. 6.)

The history of the Theosophical Movement at any period—such as the present, for example—is an intensified copy in small of the issues and struggles of universal history. At a crucial point in the history

of the present day Movement, its members in India were guilty of an act of omission, which amounted to a betrayal of H.P.B. and Theosophy. It was in 1884-5 that the London Society for Psychical Research branded H.P.B. as a fraud and her phenomena as spurious. H.P.B. demanded vigorous protest and legal action against her traducers for the sake of the Cause, but selfishness and fear decided against such a course. The harm done both to the Movement and to Humanity may be judged from the following portion of a memorandum of a talk by H.P.B. with one of the Theosophical Adepts:

> . . . the Society has liberated itself from our grasp and influence and we have let it go—we make no unwilling slaves. He (Col. Olcott) says he has saved it? He saved its body, but he allowed through sheer fear, . . . its soul to escape, and it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone. Out of the three objects the second alone is attended to, but it is no longer either a brotherhood, nor a body over the face of which broods the Spirit from beyond the Great Range. His kindness and love of peace are great and truly Gautamic in their spirit, but he has misapplied that kindness. . . .
>
> This (his) policy has done more harm to the spirit of the Society and its growth than several Coulombs could do. . . . (*Movement*, p. 108.)

We may contrast this attitude with the prompt and vigorous action of William Q. Judge under somewhat similar circumstances at the time when the New York *Sun* printed a libelous interview with Elliott Coues. Legal action was instituted which resulted in a retraction by this great newspaper, the printing of a panegyric on the life of H.P.B. at the time of her passing, and the complete discrediting of Coues. This loyal action by Mr. Judge brought in its wake favorable Karma for the Movement in America, a Karma which undoubtedly benefits the Movement to this very day.

In a few hundred pages, *The Secret Doctrine* (Vol. II) presents a grand panorama of the history and civilization of Humanity since it donned "coats of skin." This takes in the history of the later Third, or Lemurian Race, the Fourth, or Atlantean Root Race, and that part of the Fifth Root Race already in existence. It is a history which covers about eighteen millions of years, and which was doubtless marked by the rises and falls of unnumbered nations. The unbroken history of these nations, which a passage (quoted above) intimates *exists,* would doubtless occupy numerous tomes. The detailed events, as such, of a

past so remote lose their importance. What is important, and what survives and is built into the very fabric of the Soul, is the spiritual essence of these events, their moral residuum. It is this essence that *The Secret Doctrine* depicts in its pages of the history of the human races. We shall close this study of the deeper meanings of history by appending some passages which set forth the two Paths which have confronted man from the beginning, and which will continue to confront him until an irrevocable choice is made one way or the other.

"The Bible, from *Genesis* to *Revelations,* is but a series of historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses. Even the students of Occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the *Sodales* of the Right Path and those of the Left." (*S.D.* II, 211.)

"The Third Race was pre-eminently the bright shadow, at first, of the gods, whom tradition exiles on earth after the allegorical war in heaven; which became still more allegorical on Earth, for it was the war between spirit and matter. This war will last till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man. But the *animal* will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the 'Fall,' when even mortal man was created by the Elements and was not born." (*S.D.* II, 268.)

"What was the religion of the Third and Fourth Races? In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith.* No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the 'Sons of Light.' Those who fell victims to their lower natures, became the slaves of Matter.

From 'Sons of Light and Wisdom' they ended by becoming the 'Sons of Darkness.' They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans." (*S.D.* II, 272.)

"The 'Fallen Angels,' so-called, are *Humanity itself.* The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying, '*Demon est Deus inversus*' finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone." (*S.D.* II, 274.)

"Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. There were those among them, who remained in their *Kumaric* condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy *which never died since that period*:

> The inner man of the first . . . only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Devachan and remaining constantly on Earth for the salvation of mankind. . . . Out of the seven virgin-men (Kumara) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen, they are ever present. When people say of one of them, "He is dead"; behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying knowledge (Gnyana). Thou shalt never speak, O Lanoo, of these great ones (Maha . . .) before a multitude, mentioning them by their names. The wise alone will understand. . . . (Catechism of the inner Schools.) (*S.D.* II, 281-2.)

"There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally—SELF-REDEEMED." (*S.D.* II, 420.)

YOUTH-COMPANIONS ASK— AND ANSWER

IT is recommended that "when in doubt, abstain," yet errors of omission are also said to be worse than errors of commission. How do we reconcile this contradiction?

(*a*) When we are in doubt we should usually hesitate, but that does not necessarily mean that we hesitate to *commit* ourselves, with all our energies, to the task of working towards the best decision. We simply hesitate to make a final decision too quickly.

At this point we also often do have a problem, though. Why is it a problem? It is a conflict within us. Maybe we feel something would be the proper thing to do, but on the other hand it is not agreeable to us. So we try to figure out some way to avoid it. We start to rationalize, whether we are conscious of doing so or not. And when rationalizing, our feelings are more involved in the process, and the problem becomes greater and greater to us. Finally, we have to make a decision.

It could all be much more plain and simple, if we would recognize what it is our *duty* to do or not to do; not only our duty to others, but also our duty to ourselves. Our duty to others is to put in practice the laws of brotherhood. Our duty to ourselves is to learn something whenever we have the chance. If we always take into consideration these two kinds of duty, we help others and ourselves on the path of evolution.

When we refuse to commit ourselves to responsibility—the only "sin of omission"—we fear we might lose part of our liberty and therefore not be free any more. So we would rather neglect the decision than choose. This is very easy to do, and a habit once started is hard to stop. If we do this often, we slowly lose contact with our fellowmen. We don't want to get "involved." But does this bring happiness and liberty? It is as if everything were standing still. And for a human being *that* is about the worst thing that can happen. To really grow we have to gain experience, and to do so we *have* to commit ourselves. This does not mean at all that we shall not be free any more. On the contrary, it is the beginning of becoming a truly free man. A man who *can* commit himself when it is the right thing to do, is a free man, because his higher powers are free to act, here and now.

(*b*) Perhaps one way to approach this question would be to start with the idea that "growing up" is a matter of continually-expanding

horizons. When we are young we may think that life is very simple, that all choices are easily made and that "everything is good." We would not worry then about acts of omission for we would be so fascinated by *doing* that we would not omit anything anyway—except fulfilling obligations of which we are unaware. During such a stage, horizons are comparatively close and clearly defined. There are no doubts or mistakes, at least not big ones. But then there comes a time when different sorts of karmic tendencies and personal impulses come into play in our life and bring confusion and doubt, pulling in opposite directions. Then life becomes "the battlefield" spoken of in the *Gita.* There is confusion, discouragement, and at times a strong tendency to fall into the *tamasic* state. Or perhaps it would be in our nature to rush around *doing* ("rajasic" influence), instead of doing nothing, but doing only those things which require no thinking—activities which merely scratch the surface of living.

For a person to be just "busy," as so many people are, does not exclude him from falling into the habit of omission, for the real issues lie in the motives and the thinking of the individual, rather than the act itself. So the "just doing" game that people play can very easily lead to the omission of important decisions, and then the *tamas* quality spoken of in the *Gita* has hold.

Here is where hints in the Theosophical writings are valuable, saving time and effort, for there are many circumstances which will confuse. The more one tries to take his existence into his own hands, the more obstacles he will run into, as shown in the *Gita.* Yet once he has even a glimmering of what life is about and what his responsibilities to and in life are, *then* if he chooses to ignore these responsibilities and fails, through laziness or indifference, to make some decision he could have made, he is committing a sin of omission. Just so, an act or decision made by a child may be acceptable, yet the same act or decision, made by an adult, who should be aware of so much more that is involved, is considered either immature or careless. For once a person is aware of larger horizons and what is involved in living intelligently—the many aspects and levels of thought and feeling—he cannot go back and and assume the attitude of a child who is simply not aware of so many complications in life.

Now if, as we reach these progressively enlarging horizons, we fail to require more of ourselves in terms of effort and thought and pur-

posefulness, then we are apt to leave a great many tag ends to be cleared up at some later time, a process which involves a lot of confusion. This sort of omission is something that is so common to all that it cannot be gotten at easily. We might go back in thought to that time when, H.P.B. says, man made his first real mistake—when he refused to incarnate into full responsibility in a body, thereby creating conditions against nature and bringing down upon himself resultant repercussions. Here again we can say that it is in the attitude of mind, for everything and every tendency starts in the mind; if we could but constantly try for the root of things and be concerned with what leads to evolution of soul, we would be on the right track for omitting sins of omission.

There are many parts of man which must be brought into play and given their rightful place and power, and perhaps this fact accounts for many paradoxes in the writings of Theosophy. For if a person is trying to do his best, or the best that he can see at the time, while knowing that he may change according to what he is capable of seeing in the future, he will not be so concerned with sins of commission, for he will be constantly learning by his thinking and his evaluating of situations so that he will be able to cope with whatever mistakes he does make in an intelligent manner. He will be steps ahead of his past actions. But if he makes no attempt at all towards solving the questions as they come to him, he builds up a great back-log of situations yet to be learned and tried.

The question of "when in doubt, abstain" has to do with the attitude of mind. For it is not enough to be just "doing." All factors must be taken into consideration, at least as many as one is capable of seeing at the time. And if it is felt that all the factors are not before one, either due to feelings that get in the way of clear and rational observation or because of the element of time itself, then it is better to wait to see what is the best course of action rather than just to jump ahead without a feeling of certainty. However, this must be done, it would seem, with the intent of doing *something,* making *some* attempt to solve the problem. It might seem that there is a delicate balance here, and that the real answer lies in the attitude of the individual—whether or not he is trying to get his whole nature under control and active looking for the true path, or whether he is merely drifting with whatever tide is the strongest at the moment. For, again, it is not the thing done or the appearance of the act, but what is learned by the individual—by way of what he intended and thought—that is of the utmost importance.

GAUGE OF MATURITY

MATURITY is realization. It is gained by those who have bridged the everlasting and the ever-fleeting with Antaskarana. The measure of manhood wears no external insignia, but lies hidden in the individual's approach to knowledge. It is the realization of Deity. Those who anciently attained this state, looked back from timelessness, from the state of the All. They saw what men needed to guide them and gave it in its universal key, an heritage from the Mysteries. They left the symbol of the Point within the circle as the great landmark and goal, the geometrical expression of the pilgrim's attempt to expand back into the primordial condition, that of the waiting "Father." His present understanding of the symbol is a man's immediate test of the state of his intuition.

Our Deity is the eternal, incessantly evolving, not creating, builder of the Universe; that universe itself unfolding out of its own essence, not being made. It is a sphere, without circumference in its symbolism, which has but one ever-acting attribute embracing all other existing or thinkable attributes—ITSELF. It is the one Law, within the never-manifesting because absolute LAW, which in its manifesting periods is The Ever-Becoming.

Something of the divine and the mysterious has ever been ascribed, in the minds of the ancient philosophers, to the shape of the circle. The old world, consistent in its symbolism with its pantheistic intuitions, uniting the visible and the invisible Infinitudes into one, represented Deity and its outward Veil alike—by a Circle. This merging of the two into a unity, and the name *Theos* given indifferently to both, is explained, and becomes thereby still more scientific and philosophical. According to the esoteric philosophy, this Deity is during its "nights" and its "days" "the eternal perpetual motion," the Ever-Becoming as well as the ever universally present and the ever existing. The latter is the root-abstraction, the former the only possible conception in the human mind, if it disconnects this deity from any shape or form. It is a perpetual, never-ceasing evolution, circling back in its incessant progress through æons of duration into its original status—Absolute Unity.

NOTE.—Collated from standard Theosophical works.

The Circle was with every nation the symbol of the Unknown—"Boundless Space," the abstract garb of an ever present abstraction—the incognizable Deity. It represents limitless Time in Eternity. This boundless and infinite Unity remained with every nation a virgin forbidden soil, untrodden by man's thought, untouched by fruitless speculation. Ain-Soph, the Kabalists taught, could not be comprehended, could not be located, nor named, though the causeless cause of all. They made of it therefore a boundless circle, a sphere, of which human intellect, with the utmost reach, could only perceive the vault. The first and only form of the *prima materia* our brain consciousness can cognize is a circle. The advice is esoterically given to "train your thoughts first of all to a thorough acquaintance with a limited circle, and expand it gradually. You will soon come to a point when, without ceasing to be a circle in thought, it yet becomes infinite and limitless even to the inner perception. If, from your own consciousness of perception you try and think outward to the extremest limits in every direction, you will find that equal lines or rays of perception extend evenly out in every direction, so that the utmost effort of perception will terminate in the vault of a sphere. The limitation of this sphere will, of necessity, be a great Circle, and the direct rays of thought in any and every direction must be the right line radii of the circle. This then, will be, humanly speaking, the extremest, all-embracing conception of the *Ain-Soph* ('Boundless') manifest, which formulates itself as a geometrical figure, of a circle, with its elements of curved circumference and right line diameter divided into radii. Hence a geometrical shape is the first recognizable means of connection between the Ain-Soph and the intelligence of man." Therefore the Circle is the first geometrical figure in the subjective world.

The esoteric doctrine of the East having furnished and struck the keynote—which is as scientific as it is philosophical and poetical—every nation has followed its lead. Every symbol may be read esoterically, and the proof furnished for its being correctly read by transliterating it into its corresponding *numerals* and geometrical forms—by the extraordinary agreement of all—however much the glyphs and symbols may vary among themselves. Take, for instance, the opening sentences in the various cosmogonies; in each case it is either a circle, an egg or a head. DARKNESS is always associated with this first symbol and surrounds it—as shown in the Hindu, the Egyptian, the Chaldeo-Hebrew and even the Scandinavian systems. Hence black ravens, black

doves, black waters and even black flames. What is the real meaning of all those black birds? They are all connected with the primeval wisdom, which flows out of the pre-cosmic source of all, symbolized by the Head, the Circle, the Egg. The one Circle is divine Unity, from which all proceeds, whither all returns. Its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract, ever incognizable PRESENCE, and its plane, the Universal Soul, although the two are one. Only the face of the disk being white and the ground all around being black, shows clearly that *the plane of the circle* is the only knowledge, dim and hazy though it still is, that is attainable by man.

The Circle is not the "One," but the All. The first, or rather One principle, was called "the circle of heaven," symbolized by the hierogram of a point within a circle, the point being the Logos. The universe evolves from the point, the central sun, the ever-concealed germ. Esoteric philosophy speaks of three logoi which are the personified symbols of the three *spiritual stages* of evolution. The first Logos is the point within the circle which has neither limits nor boundaries, nor can it have any name or attribute. There is no differentiation with the first Logos; differentiation begins only with the second Logos and receives its full expression—becomes the Word made Flesh—with the third. This first Logos, the unmanifested, is synonymous with the line drawn across the diameter of the circle. The first line is the Mother-Father; from it proceeds the second Logos, which contains in itself the third manifested Word.

The Chaldeans, according to Philo, "were of the opinion that the Kosmos is a single point, comprehending the soul of all things." The universe is contained *in ovo* in the first natural point, the motion toward which the connatus tends, is circular, since the circle is the most perfect of all figures. Just as the fecundation of an egg takes place before it is dropped; so the non-eternal periodical germ which later becomes in symbolism the mundane egg, contains in itself the promise and potency of all the universe. Though the idea *per se* is, of course, an abstraction, a symbolical mode of expression, it is a symbol truly, as it suggests the idea of infinity as an endless circle. It brings before the mind's eye the picture of Kosmos emerging from and in boundless space. The simile of an egg also expresses the fact taught in Occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere having been with every nation the em-

blem of eternity and infinity—the serpent swallowing its own tail. To realize the meaning, however, the sphere must be thought of as seen from its center. The field of vision or of thought is like a sphere whose radii proceed *from one's self* in every direction and extend out into space, opening up boundless vistas all around. It is the symbolical circle of Pascal and the Kabalists "whose center is everywhere and circumference nowhere."

The point (the real esoteric Logos) is the Pythagorean MONAD. The genesis of Gods and men takes rise in and from the same Point, which is the One Universal, Immutable and absolute Unity. Pythagoras speaks of the never manifested MONAD "which lives in solitude and darkness." When the hour strikes, it radiates from itself One, the first number. The Monad, or point, is the original and is the unit from which follows the entire numerical system. This point is the First Cause, but THAT from which it emanates, or of which, rather, it is the expression—the Logos—is passed over in silence. In universal cosmogony the point within the circle was not yet the "Architect" of the universe, but the cause of the Architect. The latter, the Architect, stood to that cause in precisely the same relation as the point itself stood to the circumference of the Circle—or that which cannot be defined, because never manifested. Pythagoras esteemed the Deity (the Logos) to be the center of unity and "source of Harmony." This Deity was the (emanated, or expressed) *Logos,* not the (never manifested) MONAD that dwelleth in solitude and silence, because Pythagoras taught that Unity being indivisible is *no number.* With Pythagoras the MONAD returns into silence and darkness as soon as it has evolved the Triad, from which emanate the remaining seven numbers of the 10 numbers which are at the base of the manifested universe.

In the oldest Kabalistic diagrams, says H. P. Blavatsky, the ten Sephiroth are represented as *wheels* or circles. These are the "ten emanations of Deity" or the ten numbers. "In their mysterious and mutual relations, the Sephiroth or Æons are represented in the Kabala by a great number of circles, and sometimes by the figure of a man, which is symbolically formed of such circles." In *The Secret Doctrine* it is stated that Number issued from No-Number. The Boundless Circle (Zero) becomes a figure or number only when one of the nine figures precedes it, and thus manifests its value and potency. In all the numerical divisions the ONE universal Principle—although referred to as the one, because the Only One—never enters into the calculations. IT

stands, in its character of the Absolute, the Infinite, and the universal abstraction, entirely by ITSELF and independent of every other Power whether noumenal or phenomenal. IT is "neither matter not spirit, neither Ego nor non-Ego, neither object nor subject." It is taught: "Learn that there is neither first nor last, for all is ONE." In Occult metaphysics there are, properly speaking, two "ones"—the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the second "One" on the plane of emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The second, being so to speak the reflection of the first One (for it is the Logos, or Eswara, in the universe of illusion) can do all this.

Pythagoras, after the manner of Orpheus, worshipped the Gods not bound to human form, but to *divine numbers.* Divine numbers, according to Orpheus and Pythagoras, are the Gods themselves. "Before the mathematical numbers," says Proclus, "there are the self-moving numbers; before the figures apparent—the vital figures, and before producing the material worlds which move in a circle, the Creative Power produced the invisible Circles." The invisible Circles are also referred to as "Wheels," centers of force, around which primordial Cosmic matter expands, and, passing through six stages of consolidation, become spheroidal and end by being transformed into globes or spheres. The law of vortical movement in primordial matter is one of the oldest concepts of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas of life, MOTION, which during the periods of rest "pulsates and thrills through every slumbering atom"—assumes an evergrowing tendency to *circular* motion.

In the primitive philosophy of the Hierophants these invisible Circles were the prototypic causes and builders of all the heavenly orbs, which were their *visible* bodies or coverings, and of which they were the souls. This teaching in antiquity was universal. Pythagoras prescribes a circular prostration and posture during the hours of meditation. "The devotee must approach as much as possible the form of a perfect circle," says the Secret Book. Numa tried to spread among the people the same custom, and Pliny says: "During our worship, we roll up, so to say, our body in a ring." Orpheus as well as Pythagoras considered a spherical figure as the most appropriate symbol of divinity. For the universe is spherical.

ON THE LOOKOUT

The "Bridey Murphy" Complex

According to Webster, the word "complex" may properly be applied to any "whole made up of complicated or interrelated parts." The now-famed Bridey Murphy phenomenon, certainly, has become "interrelated" with so many psychological accompaniments that it calls for "complicated" Theosophic analysis.

Lookout for February, 1955, contained an initial report on hypnotist Morey Bernstein's alleged discovery of a Colorado housewife's previous Irish incarnation—terminating some ninety years ago. At that time it was suggested that, in a few of such instances, "the psycho-astral complex of one departed soul, cut off while memories were still vivid, might be picked up and used by another soul coming to birth—presumably where a strong psychic kinship existed between the two egos." The subsequent publication of Mr. Bernstein's book, however, replete with tales of the "memories" unearthed in the hypnotic subject's consciousness, indicates the greater likelihood of simple spiritualistic contact with a still coherent shell—the Colorado housewife and hypnotist Bernstein combining talents and propensities as a substitute for the usual séance medium.

No Genuine Rebirth

Since "Bridey Murphy" lived to the age of sixty-six, and since that life was in no way remarkable, H. P. Blavatsky's teachings indicate that a genuine reincarnation would be impossible in so short a time. The aggregate of Bridey's earthly memories, however, impacted in a tenacious psycho-astral form, might well survive for considerably more than a ninety-year span, and be reachable by means of séance or deep hypnotic trance. The fact that few discarnate spirits have ever spoken of reincarnation, whereas Bernstein and "Bridey" dwell on this point continuously, may be laid to the fact that Mr. Bernstein was considerably taken with the reincarnation theory before undertaking the experiment. In hypnotic trance, the projection of such an interest into the mind of the subject could rather be expected.

The basic philosophical argument against hypnotism as a possible means for recovering memories from a prior life resides in an analysis of hypnotic phenomena. Since hypnotism *breaks* the contact between

lower and higher Manas, rendering the latter inoperative, one would reason that the only communication possible under hypnotic trance would be with residues of the *lower* manasic principle.

No Phenomenal Demonstration

In "True and False Personality" (*Five Years of Theosophy*), H. P. Blavatsky states: "Immortality cannot be phenomenally demonstrated. What I have called psychic survival can be, probably is. But immortality is the attainment of a state, and that state the very negation of phenomenal existence." Elsewhere, H.P.B. considers the subject of *rapport*:

> What, then, is being *en rapport?* It is simply an identity of molecular vibration between the astral part of the incarnated sensitive and the astral part of the disincarnate personality. The spirit of the sensitive gets "odylized," so to speak, by the aura of the spirit, whether the latter be hibernating in the earthy region or dreaming in the Devachan; identity of molecular vibration is established, and for a brief space the sensitive becomes the departed personality and writes in its handwriting, uses its language and thinks its thoughts. At such times sensitives may believe that those with whom they are for the moment *en rapport* descend to earth and communicate with them, whereas, in reality, it is merely their own spirits, which, being correctly attuned to those others, are for the time blended with them. ("Fragments of Occult Truth.")

Public Interest in Reincarnation

The foregoing consideration, however, and the attendant need for dissemination of warnings about hypnotism for those who might be tempted to subject themselves to similar experiment, are only part of the picture. An extraordinarily pervasive interest in "Bridey" has frequently led to some capable and informative discussions on the idea of reincarnation itself. An excellent example was provided, Jan. 20, by the Science and Religion Editor of the Los Angeles *Mirror-News,* Omar Garrison. Mr. Garrison is quite evidently glad to have an excuse to discuss reincarnation. Portions of his article follow:

> The belief that the soul is reborn on earth in successive and different bodies is as old as the history of man.
>
> The most ancient monuments and inscriptions allude to it. Egyptian mystery schools taught it more than 3000 years ago. Following them, the Greeks wove it like an endless thread through the rich tapestry of their philosophies. Pythagoras, the great Greek mathematician, instructed his students in the secret art of remembering past lives. Socrates accepted the belief as fact. Plato took it for granted.

> There is also considerable evidence that many first century Christians brought the persuasion over from paganism. Certainly many of the early church fathers felt the need to condemn repeatedly the thesis of reincarnation.

Christian Confusion

Mr. Garrison admits that "orthodox Christianity still rejects the doctrine of reincarnation as untrue and no devout Christian can reconcile the theology of his faith with that doctrine," but continues by pointing out that the early Christian faiths accepted without question the doctrine of rebirth in much the same way as did Socrates and Plato:

> St. Jerome says that the doctrine was taught secretly in the early church to a select few and although the church in the 5th century officially declared that to believe in a pre-existence was heresy, a number of prominent Christians continued to speculate on the possibilities.
>
> St. Justin Martyr, for example, said quite plainly that the soul of man occupies a human body in more than one existence. And the celebrated Christian father, Origen, raised the question (in his *Contra Celsum*) commenting that such a belief was "more in conformity with reason."
>
> Gradually, however, Christianity suppressed the doctrine in the West although it has continued to be a prime tenet of such eastern religions as Hinduism, Buddhism and the mystical sects of Mohammedanism.

Mr. Garrison then quotes Dr. Gustaf Stromberg, noted astronomer and scientist: "There are scientific reasons for the assertion that a detailed record of every event that has been registered in man's consciousness has been kept." Therefore, Mr. Garrison points out, "re-examination of this ancient belief" should meet with scientific approval.

Religious Disapproval

Both Mr. Garrison and a number of other newspaper feature writers thus welcome the opportunity to reopen one of the oldest arguments in theological history. At the same time, it is evident that custodians of orthodox faith are joining hands in protest. Norma Lee Browning, who prepared a series of articles on hypnotism for the Chicago *Tribune* (Jan. 5) and thus stumbled over the Bernstein-Bridey story, dismisses reincarnation by a ponderous quoting of church "authorities":

> In a survey on this subject I found not one dissenting voice. The consensus: Neither hypnosis, ouija boards, nor anything else has ever disclosed any real evidence of reincarnation. Doctors, psychologists,

scientists, and clergymen agree that it is sheer hokum with no religious or scientific basis.

Both Roman Catholic and Protestant churches have taken a definite stand against it.

INSISTENCE ON ETERNAL PUNISHMENT

The Rev. Thomas J. Motherway, professor of dogmatic theology at St. Mary's of the Lake Seminary in Mundelein and one of the nation's leading theologians, told the *Tribune*: "The theory of reincarnation of souls was condemned by decree of the Holy See in 1919. Reincarnation is contrary to Catholic doctrine concerning the eternity of punishment for unrepented sins. . . . First of all it is very similar to a doctrine rejected by the church in the sixth century. This doctrine was that the souls of men existed previous to their union with bodies and because of sin in that previous state were condemned to a human existence on this earth. All theories of preexistence of souls are repugnant to Catholic belief. The soul is created by God at the moment in which it is united to the body, an individual soul for each individual body.

Secondly, reincarnation is opposed to Catholic teaching on the finality of this life as a probation for a definitive and unchangeable life of reward or punishment which begins immediately after death.

A REBELLIOUS CONCEPT

A strange "karma," Theosophists may think, for so much serious discussion of reincarnation to emerge in the wake of such potentially dangerous phenomena as that involved in the Bridey Murphy case! But "reincarnation" has frequently been in peculiar company in recent years—doubtless the direct result of routine rejection by such men as the church authorities just quoted.

Now, in *Sir,* a "men's magazine" of questionable virtue, there occurs a serious and excellent study on reincarnation entitled, "Have We Lived Before?" The writer, Lloyd A. Smith, after recounting several "authentic cases" which seem to support the reincarnation theory, sums up:

Such experiences are likely to make the most skeptical believe in the possibility of reincarnation, which has been accepted as fact by great thinkers throughout the ages. Plato and Pythagoras, Hegel and Hume, Sir Humphrey Davy, Alfred Russel Wallace, and Cesare Lombroso, all accepted the theory.

It is the very basis of Buddhism and Hinduism, and was taught by many fathers of the Christian Church. A number of modern Roman Catholic ecclesiastics have accepted it as true.

The argument supporting it is that if the universe is based on order and justice, reincarnation is the only theory that fits the facts. It seems unjust that a child should be born suffering from some physical, mental or social handicap.

A Theory that Fits the Facts

There is no injustice if he is so handicapped because his previous conduct has made such a lesson necessary to him. Or it may be that previous experience in another life has so strengthened his character that he is ready and able to face such a test, and triumph over it.

Isn't it possible that life is merely a school, say the believers in reincarnation? We continue to return until we have been through every class or grade and learned all the lessons thoroughly, till we are strong enough to endure both adversity and prosperity. Promotion is only on merit and nobody can learn our lessons for us.

A Question of Proportion

There are many who find it difficult to accept the teaching that for perhaps 60 years of evil living, however bad, a just God will condemn erring human beings to an eternity of torment. There is literally no proportion between offense and punishment.

For the reincarnationist, however, there is neither reward nor punishment. A man reaps that alone which he sows. If he puts his hand into the fire he gets burned, until he learns not to play with fire. Yet there are few who can learn this lesson in one life. And if this is the only life, there are evidently many who can and do play with fire without getting burned.

To the man who says fervently, "If only I could live my life all over again," the reincarnationist replies, "You can, friend—not once but a thousand times."

Emergence of Theosophic Vision

A recent volume by Sarvepalli Radhakrishnan, India's Vice-President and eminent philosopher, stands as a definite milestone in Theosophic progress. Entitled, *Recovery of Faith* (Harper, 1955) this unpretentious two hundred-page book is especially significant for a number of reasons. First, it occupies a key position in a series called "World Perspectives," planned and edited by Dr. Ruth Nanda Anshen, best known as an editor of the Science of Culture Series. The announced purpose of "World Perspectives" is "to reveal basic new trends in modern civilization, and to contribute to deeper understanding of the interrelation of man and the universe." This intent shows clearly the belief that the future heights of civilization will be dependent upon clarifica-

tion of a spiritual definition of man. And a spiritual definition, in terms of *World* or *Universal* Religion, is predestined to have a Theosophic core.

"UNFOLDING OF A WORLD CONSCIOUSNESS"

With these words Ruth Nanda Anshen describes the transformation that may be worked for and hoped for in the future. At the present juncture of world history it is her faith, and Dr. Radhakrishnan's, that man more deeply than ever before "yearns to consecrate himself." She continues:

> Among the spiritual and moral ruins of the West and of the East a renaissance is prepared beyond the limits of nihilism, darkness and despair. In the depths of the spiritual night, civilization with its many faces turning toward its source, may rekindle its light in an imminent second dawn—even as in the last book of Revelation, which speaks of a Second Coming with a New Heaven, a New Earth, and a new religious quality of life.
>
> And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away.

"CONTINUITY OF THE CREATIVE PROCESS"

> In spite of the infinite obligation of men and in spite of their finite power, in spite of the intransigence of nationalism, and in spite of spiritual bereavement and moral decay, beneath the apparent turmoil and upheaval of the present, and out of the transformations of this dynamic period with the unfolding of a world consciousness, the purpose of *World Perspectives* is to help quicken the "unshaken heart of well-rounded truth" and interpret the significant elements of the World Age now taking shape out of the core of that undimmed continuity of the creative process which restores man to mankind while deepening and enhancing his communion with the universe.

WISDOM RELIGION

Dr. Radhakrishnan concludes his book with a remarkably Theosophic prophecy quoted from an article by Lawrence Hyde—which might be taken as representative of the entire volume:

> Amidst all the conflict and confusions, the sympathetic observer can trace the emerging outlines of a new form of religion . . . what may prove to be the ground-plan of the Temple in which our spiritual descendants are destined to worship. The structure which thus discloses itself is *absolutely fundamental*—that of Wisdom Religion

which by a *metaphysical necessity* must provide the interior key to all exterior symbolisations and observances. . . . The great majority of those who are finding their way back to religion, from scepticism and materialism, are not returning to the faith of their fathers, but to some form of the Wisdom Religion.

Analogy Observed

Dr. Radhakrishnan's own development suggests a harmony with the educational purposes described in the Three Objects of the Theosophical Society. He writes:

> In every religion today we have small minorities who see beyond the horizons of their particular faith, who believe that religious fellowship is possible, not through the imposition of any one way on the whole world but through an all-inclusive recognition that we are all searchers for the truth, pilgrims on the road, that we all aim at the same ethical and spiritual standards. Those who thirst for a first-hand experience are the prophets of the religion of spirit, which is independent of all ecclesiastical organisations, and the subtleties engendered by human learning, which looks for the formation of an earthly community governed by love. The widespread existence of this state of mind is the hope of the future.

Karma and Reincarnation

Dr. Radhakrishnan's exposition of Eastern philosophy in a book destined to reach innumerable Western minds is praiseworthy. Taking into account the psychological confusion and mental anguish characteristic of our age, Dr. Radhakrishnan points to the central relevance of those Indian teachings which promise infinite hope for future lives:

> Indian thought asks us to liberate ourselves from bondage. We must pass from samsara, life in time subject to discords, to moksa or enlightenment or eternal life. Until we reach the unitive life we will have opportunities. The doctrine of samsara governed by the law of karma stresses that each being has many chances to achieve his goal. Each person is the result of his actions and attitudes which he can modify by the exercise of his will.
>
> Until we reach the end of our journey we are subject to the law of karma which makes out that our desires and acts determine the pace of our progress. Our present state is conditioned by our past and what we do now will determine our future. Death and rebirth do not interrupt this process. For our present condition, we are ourselves responsible. We need not blame God or our parents or the existing social order. Even as we are responsible for what we are, we can make ourselves into what we shall be. We are not doomed to continue

> in our present condition. If we have courage and determination, we can mould our future into a new pattern. Karma is not fatalism. If we are sincere in our intentions and earnest in our efforts, it does not matter whether we succeed or not. Whatever advance we make is not without worth. Whatever the outward results may be, inner betterment is achieved.

CHRISTIANITY AND THE GITA

Dr. Radhakrishnan demonstrates that many of the teachings of the Bible, rightly interpreted, together with the example of Christ, are a true—if partial—explanation of the Wisdom Religion as found in the *Bhagavad-Gita.* The underlying outlook of the *Gita* is described as aiming at a "new way of life" which "vitalizes and transforms one's whole being":

> This world has its root above and branches below, says the *Bhagavad-Gita.* "I am from above; ye are of this world." These passages suggest that the perception of the truth is derived from the nature in us which is above the earthly. Spiritual power from beyond the dimensions of space-time breaks in. Man is the point of interaction between time and eternity. The *Bhagavad-Gita* makes out that the religious man is awake while the rest of the world is asleep. We are said to be asleep so long as the spell of the material world lasts. We continue to live our life in a routine way. We are born, earn a living, raise a family, take part in politics or business, age and die. There is nothing wrong in doing these things; only the awakened soul does these things with the perspective of the eternal.

AREAS OF AGREEMENT

"Theosophy is the art of living." Is it conversely true that any dedicated attempt to formulate an "art of living" leads to a discovery of Theosophy? This question presents itself during a reading of Henry Clay Lindgren's *The Art of Human Relations* (Hermitage House, 1953), for there is scarcely a page of this book but recalls *The Friendly Philosopher* on human relations.

Lookout has repeatedly called attention to certain psychologists (Karen Horney, Harry and Bonaro Overstreet, Erich Fromm—to mention but a few) who seem worthy "traveling companions." Each emphasizes the theosophical objective of self-realization, of self-*understanding* through *self*-effort; each stresses self-understanding as the necessary "first step" toward an adequate understanding of others—practical Brotherhood. This is Dr. Lindgren's emphasis also, and statements

such as the following do not need their context in order to be meaningful to one familiar with *The Friendly Philosopher*:

> For most of us, the path to realizing our best potentialities and attaining emotional maturity lies in the direction of making changes in our attitudes towards ourselves and others, particularly the others who are closest to us. Such change in attitude . . . is dependent on our ability to understand and accept ourselves and others.
>
> Self-understanding is the first step toward that goal which we call "emotional maturity." The achievement of self-understanding is a learning process, an intellectual and emotional sequence of growth. It is neither easy nor pleasant to reverse the trend of one's thinking and feeling. It is hard for us to admit that what we have always thought and believed is unworkable and harmful.

Plateaus of Enlightenment

Theosophists are all too well aware of "leveling-off" areas in the process of self-understanding and growth. Dr. Lindgren discusses this experience as follows:

> Although the process of attaining self-understanding has its own rewards of satisfaction and well-being, it also has its hazards. After one has accepted the need for intellectual and emotional growth and has undertaken the task of self-understanding, he will find that his progress will not be consistently smooth. Self-understanding usually proceeds by fits and starts. There are often long periods of no progress when we seem to lose ground. Occasionally there are spurts of insight, periods in which one discovers many things about oneself and one's relations with others. . . . However, learning, like so many other phenomena of life, does not conform to a simple formula. Most of the learning period cannot be described as either success *or* failure, but consists of working very hard at solving problems. Nor is each unsuccessful solution necessarily a complete failure, for one can learn also through failure. Indeed, failure or frustration is a necessary prerequisite to most learning, for unless we were aware of our dissatisfaction (i.e., frustration) with our way of life and our relations with others, we would not have undertaken the task of self-appraisal and self-understanding in the first place.

Another Agreeable Emphasis

Much of the disapproval of Theosophists with customary psychologic technique arises from the conviction that self-discovery is nearly always possible. Dr. Lindgren also believes that only "crippling neuroses or psychoses" require the help of a psychiatrist. But it *is* neces-

sary, he thinks, for the normal person to realize that "the really important forces which cause us to behave, think, and feel the way we do are unknown to us. . . . We are unable or simply do not want to call to mind the vast complex of emotions, half-forgotten experiences, feelings, attitudes, prejudices, and fears which are the really important bases for our behavior." To search "beyond the limits of awareness" for the *source of motivation* is clearly "theosophical."

Normal Anxiety

Psychologists have written so much on the far-reaching and crippling effects of "pervasive anxiety" that it is refreshing to find Dr. Lindgren saying:

> Normal anxiety is what causes us to be concerned about the rights and privileges of others; it encourages us to plan through stimulating our concern about the future; and we experience it as the prick of conscience when we have violated the basic principles by which we live.

A Vision—and a Reality

From a Theosophical point of view, "concern about the future," in the form of spiritual aspiration and desire for bettering the condition of others, indicates the awakening of the Higher Ego—*Manas* in conjunction with *Buddhi.* Thus "pricks of conscience" announce deviations from the path, awaken a desire to return to it with a purpose conceived in an improved knowledge. The path of discipleship has never been described as smooth or easy—for true attainment requires heroic exertion. The hero is not cravenly anxious, but he *is* concerned and sensitive.

"Theosophy is the exact science of psychology," says H.P.B. That is, Theosophy establishes the universal principles that must be applied if self-knowledge is to be attained. William Q. Judge applied these principles in his own life, and urged all Theosophists to do likewise —that they might become better Theosophists. And it was Robert Crosbie who, nearly fifty years ago, recognized the psychological needs of the individual in much the same way as contemporary psychologists —the need for a climate of good will in which the soul may grow and the mind expand. ULT, we might say, is the outcome of R.C.'s perception as a psychologist, providing, as it does, a "place" and a "group" in which each person may unfold his own potentialities in his own way, mindful only of the similar rights of others, and of karmic responsibility to the "group" through which unique opportunity came.